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JOHN DE BURDEUS

OR JOHN DE BURGUNDIA

OTHERWISE SIR JOHN DE MANDEVILLE

AND

THE PESTILENCE

BY

DAVID MURRAY M.A. LL.D.

MDCCCXCI.

PRINTED FOR PRIVATE CIRCULATION BY
ALEXANDER GARDNER, PUBLISHER TO THE QUEEN,
PAISLEY AND LONDON

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PREFACE.

THE following pages contain a reprint of an article on John de Burdeus, or de Burgundia, and the Pestilence, which originally appeared as a note to an account of the Black Book of Paisley, published in 1885 in the New Club Series. I have added a transcript of the Latin text of the smaller tract *de Pestilentia* of John de Burdeus, taken from the Black Book of Paisley, and the English or Scottish version of the same tract taken from the Chartulary of Kelso. These are not selected as standard texts, but merely because of their connection with Scotland.

Since the publication of my note, there has appeared Mr. Warner's[1] valuable edition of *The Buke of John Mandeuill.* In his exhaustive Introduction, he enlarges and works out in more detail the conclusions of Mr. E. B. Nicholson and Col. Yule. He traces more fully the sources from which the statements in the *Travels* were taken, and clearly proves that the work is a mere compilation. This, however, is true, to a greater or less extent, of very many medieval treatises. Mr. Warner further shows that the English version of the *Travels* was not the original or the earliest text; but that it was a translation from a French original; thus displacing Mandeville

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1 *The Buke of John Mandeuill, being the Travels of Sir John Mandeville Knight* 1322-1356. . . . Edited together with the French Text, Notes, and an Introduction, by George F. Warner, M.A., F.S.A. . . . Printed for the Roxburghe Club. Westminster, 1889. It is reviewed and abridged in *The Quarterly Review* for April, 1891, p. 431. See also *The Academy*, 6th September, 1890.

from the position, formerly assigned to him, of the father of English prose. This is in accordance with the statement of Thomas of Walsingham (post, p. 17). He follows up the connection, already pointed out, between Sir John Mandeville and Johannes de Burgundia ; and does something to show that the real author of the *Travels* was the physician Jean de Bourgugne, and offers a pregnant suggestion as to how he came to adopt the name Mandeville.

There is a manuscript of the longer version of the *Travels* in the Hunterian Museum, Glasgow — "Itinerarium dni Johannis Maundeville militis de mirabilibus mundi et ceta," fol., vellum, of the fifteenth century, 72 ff.—but it contains nothing to clear up the question of authorship. It contains the usual introduction and statement that the author was born at St. Albans. He leaves England on St. Michael's day, 1322, and the last chapter records that he had reduced his observations to writing in 1361, viz., in the thirty-fourth year after his return from foreign parts. There is no mention of John de Burgundia.

DAVID MURRAY.

13 Fitzroy Place,
Glasgow, 15th April, 1891.

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JOHN DE BURDEUS, OR DE BURGUNDIA.

JOHN DE BURDEUS, de Burgundia, or cum Barba,[1] was a citizen of Leodium (Liège), and professor of medicine there about the middle of the fourteenth century. He was an astrologer as well as a physician, and, like Chaucer's Doctor of Physic,[2] . . .

> "He was grounded in Astronomye,
> He kepte his pacient wondurly wel
> In houres by his magik naturel."

In his opinion, none was fit to practise medicine who had not a competent knowledge of astrology. "And I 40 yere and more have oftyn tymes proved in practise that a medecyn gyvn contrary to y^e^ constilacion, although it were both wele compowynd or medled and ordynatly wroghte after the scheme of phisik, yet it wroght nowther after the purpose of the wareher nor to the profite of the pacient."[3] He was the author of two tracts upon the plague (De Pestilentia), a larger and a smaller, the latter of which is transcribed amongst the miscellaneous matter at the beginning of the Black Book of Paisley. Both have been translated into English. He also wrote a work, "De causa et natura corrupti aeris sive iudicia Astrologie," commencing, "Deus Deorum"; and another, "De distinctione morborum pestilentialium," commencing, "Quia

[1] Perhaps John Burgoyne, or John Beard, Baird, or Berde; or it may be Burdeye or Barbour or Barber. He also appears under the names John de Burgoyne, de Burgeyne, of Burgoyn, of Burgon, John Burgoyne, John de Burdegalia, de Bourdeux, of Burdeaux or Burdeux, of Burdewes or Burdewz, or Burdouse, John the Burdoux, John de Barba, la Barbe, a la Barbe, de Berbe, ad Barbam.

[2] Chaucer, The Canterbury Tales, The Prologue.

[3] Translation, Sloane MS. 3449, f. 6.

nimium propter instans tempus epidemiale." The "Governayle of Helth" has likewise been attributed to him. None of his works, excluding the last mentioned, has been printed. Of those upon the pestilence there are many manuscript copies.

A.—MANUSCRIPTS OF THE LARGER TREATISE.

1. *Brit. Mus. Royal MS.*, 12 G. IV. Folio ; vellum.

Formerly in the Thayer collection ; mentioned in Bernard's Catalogus MSS. Angliæ et Hiberniæ, ii. p. 201. Casley's Catalogue, p. 214.

The present volume is very imperfect. At the foot of many of the pages there are the words "haec deficit," and this treatise (f. 158-160) is part of an older volume. The pieces in the collection are mostly by English writers, John de Grenborough, Edward of Oxford, and Gilbert Legley, of the last of whom, Thayer notes f. 5, that he flourished A.D. 1210, and another note says, "He was of Sarum, and the junior of all the 7 masters of the archane scyence of Physicke."

Immediately preceding the tract in question is a piece "Causa pestilencie." Then comes the rubric :—"Post signa pestilencie sequitur cura pestilencie seu epidemie et earum infirmitates, causatas seu signatas per conjunctiones infrascriptas secundum doctrinam Magistri Johannis de Burgundia, alio nomine Johannis cum Barba."

Begins—"Quia omnia inferiora tam elementa quam elementata a superioribus reguntur, ut dicit Messehallak in libro Interpretationum," &c.

Ends—"Non pro precio sed pro precibus hoc egi ut cum quivis convaluit pro me oret. Amen."

Our author styles himself "Johannes de Burgundia, aliter vocatus cum Barba civis Leodiensis [or Leodensis] ac artis medicinæ professor." He speaks of having practised medicine for forty years ; and refers to his experience in the plague which raged in Liege in 1365. He says that of all who had written upon the subject, no one spoke from personal observation save Hippocrates, and claims that his own treatise is

written from what he had himself seen. He refers to Galen, Dioscorides, Rasis, Vanastenus, Heben, Messue, Capho, Constantinus, Seraphion, Avicenna, Agazel, and Averroes.

2. *Brit. Mus. Sloane MS.* 3566. 32mo : vellum : 15th cent., f. 63^{b}—87.

This transcript is much the same as No. 1. It omits some introductory matter and all local and personal references and much of the astrological learning.

3. *Brit. Mus. Sloane MS.* 134. 12mo : vellum : 15th cent., No. 6. f. 31—38.

There are only verbal differences between this and the Royal MS. No. 1. Some one has written at the top of f. 31—"Tractatus de medicinis digestivis a Joh. Mesue;" but this is evidently a mistake. This work of John Messue is quoted in the succeeding piece, f. 41^{b}, and he is referred to in the colophon, f. 44^{b}. There is a similar treatise, Egerton MS., 2340, f. 84-100. As John de Burgundio translated S. John Damascenus, and as John or James Damascenus, the Syrian physician, is also known as Messue, there may be a mixing up of names of de Burgundia and Messue, the Arab.

4. *Brit. Mus. Sloane MS.* 3124. Vellum, 15th cent.

At f. 51^{b}.—"Incipit Tractatus de regimine et preservacione impidimie et pestilencie factus in facultate Bolonie per consilium omnium Medicorum civitatis."

This is simply a transcript of John de Burgundia. The allusion to the writer's forty years' experience is retained, but no notice is taken of John de Burgundia or of Liege. Although professing to be a *consilium* of the medical faculty of Bologna it always speaks in the first person. Where de Burgundia speaks of the plague in 1365, the transcriber of this MS. substitutes 1391. He omits the author's closing paragraph and tacks on one of his own. The pretence of independent authorship is repeated in the colophon, f. 61, verso :—

"Explicit iste tractatus inclitus utilis contra Impidimiam factus in Bolonia per concilium omnium medicorum facultatis medicine Bolonie Scriptus per me Gandolfum de Padua, magistrum in artibus et medicina, die xxiij Septembris Anno Domini Millesimo CCCmo nonagesimo tercio."

5. *St. John's College, Oxford.* No. 172. 4to: vellum. Beginning of the fifteenth cent. [It formerly belonged to John Alwort.]

The treatise in question is No. 11, and is at f. 259, and appears to correspond with the Sloane MS. 134, *supra* No. 3.

The author is described in the title "magnus phisicus et expertus magnusque Astrologus." The two succeeding pieces in the volume, No. 12, Tractatus de flebotomia, and No. 13, Liber de urinis, are in Coxe's Catalogue[1] (but the latter with a ?) ascribed to de Burgundia. In the Index he is entered as being the same as Joannes Burgundio of Pisa,[2] but this is no doubt an error.

6. *Oxford, Ashmolean MS.* No. 1443.[3] 4to. paper: 15th cent.

On the first page is the signature "Edmundus Peecham," written about the end of the fifteenth century. He seems to have been the writer of the additions that occur in some parts of the book.

No. 6. p. 351—375.—"Incipit doctrina magistri Johannis de Burgundia, alio nomine dicti Cum Barba, de preservacione regiminis et cura contra epidimias et infirmitates pestilenciales, causatas seu significatas per conjunciones infra scriptas."

[1] Coxe's Catalogue of MSS. in the Oxford College Libraries. Pars. ii., Coll. S. J. B., p. 55. The treatises de flebotomia and de urinis are probably by John Damascenus.

[2] Joannes de Burgundio, Giovanni Borgondo or Borgondione of Pisa, theologian, poet, lawyer and physician, died at Pisa, 1190 or 1194. He translated parts of the works of S. John Damascenus, S. John Chrysostom and Nemesius, and some of the Geoponica. There are also, in manuscript, translations by him into Latin of Galen de alimentis, and de regimine Sanitatis. The translation of the Greek passages in the Pandects has been ascribed to him, on the authority of Odofredus of Bologna (circa, 1250), in 22 in fin. fr. de legibus (Dig. 1, 3, 2). Nouvelle Biog. Universelle; Mazzuchelli, Gli Scrittori d' Italia, vol. II. Pt. III. p. 1768. Fabricius, Bibliotheca Latina Med. et Inf. Ætatis, vol. I., p. 304 (Patavii, 1754); Panzirolus de claris legum interpretibus, L. II. c. 15; Albericus Gentilis, Dialogus III. (Cato), De juris interpretibus—printed along with Panzirolus, p. 594 (Ed. Lips. 1721.)

See Additional MSS. Brit. Mus. 15407, f. 119^{b}, 15608, f. 100, 15606, f. 71, and the colophon f. 27, to Addl. MS. 22, 669.

[3] The accounts of the Ashmolean manuscript are from Black's Catalogue of the Ashmolean MSS. Oxford, 1845—66, 4to,

B.—MANUSCRIPTS OF THE SMALLER TREATISE (TRACTATUS SUB COMPENDIO.)

1. *The Black Book of Paisley.* Brit. Mus. Royal MS., 13 E. x., f. 24. Post, p. 26.

2. *Brit. Mus., Sloane MS.* 433. Small 4to. vellum: 14th cent.

No. 5. f. 47-51—"Here begynneth ye tretis of John of Burdeux ye nobyll fecicion ageyn ye pestilence."

There are some verbal differences between this and the text of the Black Book of Paisley. An English translation is curiously interwoven in some places, e.g., "*Thrie partes* Tres partes sunt in homine, Cor, *ye hart*, epar, *ye liuer*, et cerebrum *ye braynes, and iche of yeis haue*, et quilibet istorum habet locum suum quo potest respiracionem suam evacuari *wher ye may putte out ther sur fettes or surfattes.*"

3. *Brit. Mus., Sloane MS.* 7. 4to. paper: 15th cent.

No. 20. f. 85b.—"The tretes of John of Burdeux the nobille ficicion agayne the pestilence."

The Latin text with the same gloss as in Sloane MS. 433.

4. *Brit. Mus., Sloane MS.* 405. 4to. paper: 15th cent. At one time belonged to Gabriel Gostwyke.

No. 7. f. 41b—43.—"The tretis of John de Bordoux the nobil phisesian ageyn the pestilens ewyll."

The Latin text without the gloss. At the end are prescriptions for two drinks for the pestilence, which are likewise in the above MS. No. 433.

5. *Oxford, Ashmolean MS.* 346. Very sm. 4to. paper: 16th cent.

A collection of astrological, physical, and miscellaneous tracts made and written by Thomas Scalon.

No. 85. p. 157b—159b.—"Tractatus Johannis de Burgundia de morbo pestilentiali."

Both the larger and the smaller treatise have been translated into English, and there are several manuscripts of the English versions.

C.—TRANSLATIONS OF THE LARGER TREATISE

1. *Brit. Mus., Sloane MS.* 3449. 4to. vellum : 15th cent.

No. 2. f. 5^{b}—12.—"Treatise of the pestilence of John of Bourdeaux."

A prologue is prefixed, "Bicause that all thynges here in erthe as wele th' elements as thinges sprungen and compowynyd of th' elementes ben governed and ledde by the bodyes that ben above in the spheres or circles of the firmament as Moshallac said in his boke of interpretations."

The treatise begins, "First therefore to the preservation hit is needfull every man to fle or eschiew overmych repletion of mete."

2. *Brit. Mus., Sloane MS.* 965. 18mo. vellum : 15th cent.

[At one time belonged to John Skefington and then to Abel Collyer whose autograph is on f. 2.]

No. 8. (but marked in the MS. as No. 6.), f 130—141.—"Lo leue Sires here begynnithe a Solempne doctrine and openli preued made for true medicine for the pestilence bi Maister John de Burgoyne other wise cleped La Barbe by the grace of Almyghti God certainly curithe and helithe the seke yef thei use the medisine as it is here afterwards more openly declared."

"First ye shall nnderstonde that this saide tretys compiled and studied bi this sayd maister John de Burgoyne professour of phisyk and of surgerie Citeseyn of Leeges the yere of oure Lorde a thousande thre hundred sixti and fyve is departed to your more clere understonding into iiij chapiteris, the first chapitre trettithe and declareth How ye shall keep diete and governe you in the tym of pestilence," &c.

3. *Oxford, Ashmolean MS.* No. 1443. See above, A. No. 6.

No. 7. f. 376-393. "For ye pestilens. Medecyne agenst sodeyne pestylens as phylosofers seyne bodies opon erthe by nethe bethe rewlid and gendried by bodyes above."

f. 387. Begins—"Pestylens that now reynyt com as clerkis seyen of astronomy of a conjunccion of Saturne ande [f. 388] Jubiter, in the yere (&c.) 1340."

Ends—"Wherfor y mevyd be preyer and compassion of man ys deth y made this tretis ; and for eny thyng let blode

by tyme for tarrying makyt perell. Explicit iste tractatus. Amen."

4. *Oxford, Ashmolean MS.* No. 1444. 4to. 15th cent.

No. 6. f. 67-76. "Here begynnithe a solempne doctrine and openlie proved, made for trewe medicyne for the pestilence, by maister Joh'n de Burgeyne, otherwise called La Barbe, which bi the grace of Almyghti Godde certeynlie curithe and helpithe the seke yf thei use this medicyne as it is here after more openlye declared."

"Firste ye shall undirstonde that this said tretyse, compiled and stodiede bi the seide maister Joh'n de Burgeyne, processoure of phisik and of surgerye, citeisein of Leegez the yere [&c., 1365] is departed unto your more understondynge in to iiij. chaptres.

Ends—"God Almightye whiche is souerayne surgeon phisician and leche above alle erthelye leches and maistres or medicynes, to whom I beseke it so to be. Amen. Explicit."

5. *Oxford, Ashmolean MS.* No 1481.

Part II., No. 1. f. 52-53b. 15th cent.

It ends abruptly thus:—"Putteth the mater to his clensyng." The rest is lost.

This seems to be the same as Sloane MS., 965. Supra, C. No. 2.

There is likewise an abridged translation of this treatise, of which there are several copies.

6. *Brit. Mus., Sloane MS.* 3566. See above, A. No. 2.

f. 88-101. The colophon is "Explicit tractatus Johannis de Barba vel Johannis de Burdegalia editus contra morbum pestilentiale et est morbus epidemialis Anno Domini Millesimo CCCo nonagesimo."

7. *Brit. Mus., Sloane MS.* 2320. 4to. vellum: 16th cent.

No. 6. f. 13b-16. An abridged version of the larger treatise. Similar to C. No. 6.

Tractatus Johannis de Barba alias dicti Johannis de Burdegalia extractus in lingua Anglicana contra morbum pestilenciam sive epidemialem.

Begins—" This Clerc seithe in the first chapter that for the default of good rulyng and dyeting in mete and drynke, men fallen often into this sickness."

8. *Brit. Mus., Sloane MS.* 3489. paper, folio : 15th cent.

f. 44. "Here bigynnes a trety that is nedefull and necessarie agenst the pestilens that nowe is regnand, the which trety gadered and sette togidre on Englissh a master of diuinite of the ordre of Frere Prechoures, master Thomas Hutton of diuerse doctors of phisik, where thay treted of the mater of Pestilence."

This is substantially a translation of the smaller treatise with something from the larger. The writer adds several prescriptions of his own. Speaking of one of them, he says :—f. 49^{b}. " And shal I tel ye howe and in al practisingges in phisik this xviij yere wist y but neuer faile but twies."

9. *Oxford, Ashmolean MS.* 1400.

f. 8. A fragment of a book on the pestilence.

This is apparently de Burgundia's work.

D.—TRANSLATIONS OF THE SMALLER TREATISE.

1. *Liber S. Marie de Calchou.* The Register of the Abbey of Kelso, vol. II., p. 448 (Bannatyne Club.)

This had been previously printed by Mr. W. B. D. D. Turnbull in his Fragmenta Scotomonastica, p. xcii. (Edinburgh, 1842.)

[A nobyl tretyse agayne ye Pestilens.] " Her begynnys a nobyl tretyse made of a gud phesician John of Burdouse for medicene agayne ye pestilens jwvll."[1]

2. *Brit. Mus., Cotton MS.* Caligula A. II., paper.

f. 65^{b}.—" For pestilence. Hyr begynnes a noble tretys made of gode fysycyane John the Burdoux for medycynie agaynest ye euyll of Pestylence : And hyt departyd in iiij. partys. The fyrst tellys how a mon shall kepe hym in ye tyme of pestylence yt he be nott onfecte yr wyth. The seconde tellys how

[1] This translation is printed post, p. 30.

ye sekenys comes. The thyrd tellys what medycyn ys agaynes ye euyill. The furthe tellys how he shall be kept in hyt. In the fyrste part says ye Clerke yt for ye fault of good rewlynge and dyetyne in metys and drynkes men fallow in to ye sekynes when pestylens raynes in cuntre. A mon yt wyll be kepit fro thys ought hym neds to kepe hym fro all maner excessys and outrage of mete and drynke ne use no bathes ne swete nott mykyll for thes open ye pores of a man's body and makes ye venomous ayr to enter and destroyes ye lyfe spyrytes in a man and enfebles ye body."

3. *Brit. Mus., Sloane MS.* 706. 4to. paper : 14th cent.

No. 11. f. 104-106.—" Here begynneth a noble tretyse made of a good phisician John of Burdewes for medicynes agens the pestilence yuylle and it is departyd in iiij partys."

4. *Brit. Mus. Sloane MS.* 963. Sm. 4to. paper : 15th cent.

No. 9. f. 55^{b}-59.—The same as above, D. No. 3.

5. *Brit. Mus., Sloane MS.* 2320. 4to. vellum : 16th cent., Supra C. No. 7.

No, 7. f. 16-17^{b}.—The same as above, D. No. 3.

6. *Brit. Mus., Sloane MS.* 983, 4to. paper : 15th cent.

No. 2. f. 37^{b}-39.—" Here begynnes a nobulle tretise that made a fesicioun John of Burdeux for medicine aganys the pestylence."

7. *Brit. Mus., Sloane MS.* 1764. 4to. vellum : 15th cent.

No. 4. f. 5-6.—" Here begynneth a noble tretyse made of a good phisician John of Burdewz for medicines ageyn the pestilence yvylle."

8. *Oxford, Rawlinson MS.* 429. No. 12. 4to. paper: end of 14th or beginning of 15th century.

Begins—" Here begyns a nobyll tretys made of gude fisycyane John of Burdews for medicyn agayne the pestilens yvell."

Ends—" Explicit tractatus Johannis de Barba vel Johannis de Burdigal," &c.

9. *Oxford, Ashmolean MS.* 1481. Supra C. No. 5.

Portion D. of MS. No. 1, 15th cent. f. 21-23.—" Here begynnes a nobille tretys made of a nobille fisicyane Joh'n of

Burdeux for medecyne agayne ye pestilence eville : And it es departed in iiij partyse. The first tellys how a manne salle kepe hym in tyme of pestilence yat he falle noght in yat sekenes.

Ends—" For yer es no sekenes yanne yer es helpe and remedy for it in kynde and it be done in tyme. Explicit tractatus optimus sub compendio, editus per Johannem Burdeux peritum medicum contra morbum pestilencie."

10. *Brit. Mus., Sloane MS.* 2507. 4to. paper : 16th cent.

f. 10.—" A noble tretys or Rewle to preserve a man or woman from the infection of the plague or pestilence, and when any man hath yt to be cured of yt, set forth in 4 chapters following sett down or made by the Noble phisysion John of Burgon."

This is a translation of the text in the Black Book of Paisley. It is an independent version and not a transcript of the other translation.

11. *Brit. Mus., Sloane MS.* 3489. Supra C. 8.

12. *Brit. Mus., Egerton MS.* 2572, fol. vellum : 15th cent.

No. 10. f. 67-69.—" Here begynnes a nobyll tretes mayd of a nobyll fessisione Johne of Burdus for medicine agayne the pestilence. And it is partide in iij partes."

Ends—" And reule them eftir the techynge of this tretes thoro the grace of God he shall be helpyde of his sicknes. Amen."

This MS. is the Guild Book of the Barber Surgeons of the City of York made (or at least begun) in the year 1486.

13. *Brit. Mus., Egerton MS.* 2433. Paper sm. 4to. : 15th cent.

No. 4. f. 41-43—" Here begynns a tretys of surgere after Galyan ye gude leghe and he compellys ye boke owt of latyne into ynglis becaus he had a gud frend y^{t} vnderstod no latyn. And y^{s} tretes tellys of ye pestelens q^{ch} tretes is dewydyd in iiij partys."

Ends—" For y^{r} is no sicknes in kynd bot y^{r} is a medecyn in kynd to put y^{t} away q^{t} ye grace of Godd qui scripsit Brunfylld, Amen q. Galyan ye God leche."

This MS. contains the Wise Book of Philosophy and Astronomy, which is also in Sloane MS., 965 at f. 143, b. Supra C. 2.

E.—ABRIDGEMENTS.

There are several manuscripts, of what seems to be an abridgement of the smaller treatise with something taken from the larger, although not under the name of John de Burgundia.

1. *Brit. Mus., Sloane MS.* 3566. Supra A. No. 2 ; C. No. 6.

f. 101[b]-112.—"Incipit quidam exhortatio bona contra morbum pestilentialem."

"Dilectissime frater ut intelligi multum times pro instanti pestilentia quasi in ipsa es moriturus et non evasurus scilicet modice fidei noli dubitare nimmo omnem auferas timorem," &c.

2. *Brit. Mus., Arundel MS.* No. 334, sm. 4to. vellum : 15th cent.

f. 49-53. — "In hac autem Epistola ostenditur quomodo homo se debeat servare variis modis contra aerem pestilentialem et primo datur consilium ad vitam corrigendam ut patet."

Begins "Dilectissimi fratres," as in E. No. 1.

No Colophon.

3. *Brit. Mus., Sloane MS.* 2320, Supra C. No. 7.

No. 8, f. 17[b]-18[b].—"Dilectissimi fratres," as in E. No. 1.

4. *Bodleian, Digby MS.* 196. Paper, folio : 15th cent.[1]

No. 63, f. 94[b]—"Dilectissime frater ut intellixi multum times tibi pro instanti pestilentia quasi in ipsa sis moriturus."

5. *Mostyn* MS. 221. 8vo. paper.[2]

Liber de judiciis urinæ—"Dilectissime frater ut intelligi multum times pro instanti pestilencia." Followed by an English translation, *circa* 1400. See Supra A, No. 5.

THE GOUERNAYLE OF HEALTH AND THESAURUS PAUPERUM.

John de Burgundia is also credited in one manuscript with the authorship of the original of the "Gouernalye of Health," printed by Caxton *circa* 1491, and reprinted in facsimile by

[1] Macray Catalogue MSS., Bibl. Bodl., Par. IX. (Oxford, 1883).

[2] 4th Report Hist. MSS. Comm., p. 359.

Mr. Blades in 1858. In Sloane MS. No. 989 (Brit. Mus.) there is a copy of that work with this colophon (f. 133^{b}) :—" And here endeth this treatyse. This lytel booke compiled a worthie clerke called John de Burdeux, for a frende that he had efter the descripcion of mani oder diuerse doctours, that is to saye, Bernarde, Austyn, Plato, Tholome, Sidrac, Arystotell, Auycen, Galyen, and Ypocras among oder diuese according to the same." [1]

As above mentioned, Borgondio of Pisa translated Galen de regimine sanitatis, of which there are several MS. One is in the Library of St. Mark, Venice, and another in the British Museum, Addl. MS. 22, 669 (fol. vellum, 14th cent.), De ingenio sanitatis. The colophon to the latter is :—" Explicit quod deficiat hic prius de translatione Burgundionis huius quartidecimi terrapeutice facultatis complete translatum per Magistrum Petrum Paduanum." This refers to the translation of Galen by John de Burgundio, but the connection of Burgundio with a Regimen Sanitatis probably led some careless or ignorant copyist to assume that it was de Burgundia. In many of the MSS. of the " Regimen Sanitatis " it is ascribed to John de Tholeto, A.D. 1285.[2] It corresponds very much with the so-called Letter by Aristotle to Alexander the Great, " De Sanitate tuenda," a Latin translation of which is ascribed to Joannes Hispalensis *s.* Hispanensis [3] (Burney MS. 350, and 360, Brit. Mus. ; Sloane MS. 405, No. 3, f. 23^{b}; Sloane MS., 420, No. 20; Arundel MSS., 123 and 459, Exeter College, Oxford, MS. 35,

[1] The title is—" In this litil treteis that is callid Gouernale of helth, sum what shortly is to be seide of thynges that longyn to bodily helth had and to be kepte or bodily helth lost and to be recouered by the grace of God ; and it is departed in 28 chapetirs : " Begins—" It nedith hym that will lyue longe to knowe crafte of holsome gouernayle." See Mostyn MS., 105—" Tractatus de regimine sanitatis per magnum berudu de gurdoia [magistrum burgundia or bernardum de Gordonio ?] Anno Domini M$_{o}$CCC$_{o}$ Λ_{o}." (Hist. MSS. Comm., IV., p. 351.) In Digby MS. 95 (Bodleian, Oxford) of the 14th century the Liber de conservanda Sanitate ; the Gouernayle ; and a Tractatus de pestilencia stand together.

[2] See Arundel MS. 334, f. 49 ; Sloane MS. 148, f. 63 ; Sloane MS. 405, f. 25^{b}. Exeter College, Oxford, MS. 35, No. 21 ; Ashmolean MS., Oxford, 1434, No. 2. In the Library of Pembroke College, Oxford, there is a MS. " Summa de felicitate conservanda, a Magistro Johanne de Coleto." (Hist. MSS. Comm., VI., p. 550.)

[3] This Joannes Hispalensis is a different person from the Archbishop the reputed translator of the Bible into Arabic. See Antonius, Bibliotheca Hispana Vetus,

No. 10. There are many MSS. of this letter in the British Museum, Sloane MS. 3566, f. 38 [Supra, A No. 2, C. No. 6, E. No. 1] ; Sloane MS. 282, f. 123; Arundel MS. 185, f. 1 ; Sloane MS. 59, No. 14 ; Sloane MS. 783, B. f. 209 ; Sloane MS. 2320, No. 4, f. 10^{b}. Digby MS. 228, No. 14 (Bodleian, Oxford). It is also printed under the title Secretus Secretorum, Paris, 12mo, 1520 ; translated into English, London, 4to, 1528.

There is likewise attributed to de Burgundia in Sloane MS., 2507, (No. 2. at f. 7.) [Supra, D. No. 10.] a collection of short prescriptions for various ailments under the title of "Thesaurus Pauperum," [1]—"Here begins the noble book of phisicke and surgery called 'Thesaurus Pauperum," containinge divers and sondrye good and approved medisines, oyntments and playsters, approved and mynistered by divers of greate learninge and experienced phisissions, and cirurgians bothe of Athens, Greece and other places taken owte of an old booke being written hand as followeth, made by a noble phisisian cally'd John of Burgoyn or otherwise called La Barbe in the yere of Lord God 1327, in the last and first yeres of King Edward the third and King Richard the second." [Edward II. and Edward III. ?] Although bearing the same title, this book is different from the well-known "Thesaurus Pauperum" of Petrus Hispanus, afterwards Pope John XXII., which was translated into English by Humphrey Lloyd under the title, "The Treasury of Health." [2] In Sloane MS. No. 3489 (f. 1.) a similar collection is attributed to one Friar Randolph.

In connection with the Black Book of Paisley and other MSS. of the Scotichronicon, it is of interest to note that Magnus Makculloch transcribed the Regimen Sanitatis of Salerno for Lord Borthwick, at Leith, in 1487. (4th Report, Hist. MSS. Comm., p. 351.)

Vol. ii., p. 370. (Matriti, 1788.) He translated Messehalla de significatione planetarum. Digby MS. 228, No. 24, Bodleian Oxford. Perhaps John de Toleto and Joannes Hispalensis are different names for the same person.

[1] There is a Thesaurus Pauperum amongst the MSS. of the Marquis of Salisbury appended to a copy of the Lilium Medicinæ of Bernard de Gordon. Hist. MSS. Comm., V., p. 294.

[2] Here begynneth a good Booke of Medicines called the treasure of poore men, Imprinted at London in Flete Strete beneath the Conduit at the signe of St. John Evangelyste by Thomas Colwell, 1565. Black letter, 16mo. The device on the title page, and which is repeated at the end of the volume, is interesting.

JOHN DE BURGUNDIA, OTHERWISE SIR JOHN MANDEVILLE.

After the foregoing had been originally printed, a letter was published[1] by Mr. Edward B. Nicholson, which throws new light upon John de Burgundia. Mr. Nicholson suggests that he was the author of the Travels which pass under the name of Mandeville, Jehean de Mandeville being a feigned name, representing none other than de Burgundia. In his article upon Mandeville in the Encyclopædia Britannica,[2] Mr. Nicholson put the question whether de Burgundia might not have written the Travels, and brings evidence to answer his question in the affirmative.

In the sixteenth century there was a tomb in the Abbey of the Guilelmites, Liège, now pulled down, said to be that of Mandeville. There were two inscriptions upon it, the one in French,[3] the other in Latin. According to the latter, he died at Liège on 17th November, 1371, and was "aliter dictus ad Barbam, miles, dominus de Campdi, . . . Medicine Professor, devotissimus orator."[4]

In the early Latin edition of the Travels, in 50 chapters, the writer says (c. vii.) that, when residing at the Court of the Sultan, he saw there a venerable and a skilful physician, a native of his country, but only conversed with him at rare times, as they were differently employed. "Long afterwards, however, in Liège, at the exhortation and with the help (*hortatu et adiutorio*) of the same venerable man, I composed this treatise, as I will more fully narrate at the end of this work." The last chapter (c. L) bears the title "De composi-

[1] The Academy, 12th April, 1884, p. 261.

[2] New (9th) Edition, s.v. Mandeville.

[3] This is quoted by Pits De Illustribus Angliæ Scriptoribus, p. 512 (Paris, 1619).

[4] The Epitaph is quoted in full, from Ortelius, Itinerarium Belgiæ, p. 16, in Hakluyt's voyages, ii. p. 77 (4to, London, 1810), and in the 1725 edition of the Travels in English—reprint 1869, p. xxiv. The Abbé Lambinet, writing in 1799, says that he had seen the tomb, and gives a copy of the Latin epitaph as taken by himself. The date of Mandeville's death he gives as 17th November, 1372. Recherches sur l' origine de l'Imprimerie, p. 302. A copy of the Epitaph is in Cole's Collections, vol. VII. (Add. MS., Brit. Mus. 5808 at f. 99).

tione tractatus in civitate Leodiense," and then he explains that, as he was returning home in 1355, he arrived[1] at Liège, where he was laid up with weakness and gout in the street called Bassesauenyr.[2] "I consulted several physicians of the town, and it happened, by the providence of God, that one came, venerable beyond the others by his age and white hairs, and in his art evidently expert, who was called Johannes ad Barbam."[3] A chance remark of the latter caused the renewal of the old acquaintance which they had at Cairo. After showing his medical skill on the patient, he earnestly exhorted and prayed him to write his travels. "And thus at length, with his advice and assistance (*monitu et adiutorio*), that treatise has been composed, of which, in truth, I had proposed to write nothing until, at least, I had reached my own parts in England."[4]

[1] Edition No. 3 infra reads pervenissem—editions 1 and 2, permansissem.

[2] Edition No. 3 reads Bassesanemi; editions 1 and 2, Bassesauenyr. The Bodleian MSS., Bassesanenir and Bassesanonir. The Harleian MS. (infra) Bassesa veinre.

[3] The Harleian MS. adds "vel de Barba."

[4] There are three early editions of the Latin text in 50 chapters (1) Itinerarius domini Johannis de mandeville militis. Sm. 4to, s. l. et a. Double columns of 30 lines each; signature a, i. iij.; Grenville Library (Brit. Mus.) 6700. (2) Johannis de Monte Villa Itinerarius in partes Iherosolomitanas; et in ulteriores transmarinas sm. 4to, s. l. et a. (48 leaves, sig. a, iii. to i., iiii, 37 lines to the page). No colophon. Advocates Library, British Museum and Grenville Library (British Museum), 6699. There is a 3rd edition also sm. 4to, s.l. et a. (62 leaves first blank, sig. a—h, 3) with no title, but with a colophon: "Explicit Itinerarius a terra Anglie in partes Ierosolimitanas et in ulteriores transmarinas editus primo in lingua gallicana a domino Johanne de Mandeville milite suo auctore Anne incarnacionis domini MCCCLV. in civitate Leodiensi et paulo post in eadem civitate translatus in dicta forma Latina; Quod opus ubi inceptum simul et completum sit ipsa elementa seu singularum seorsum caracteres literarum quibus impressum vides Venetica monstrant manifesto." Copies are in the Advocates Library, Grenville Library, and British Museum (the latter wants the blank leaf at the beginning), to which are appended the Travels of Ludolphus de Sachen, as Brunet says is generally the case. According to Abbé Lambinet, this edition was printed at Antwerp by Thierry Markus. Recherches sur l' origine de l'Imprimerie, p. 299; but see Graesse, Tresor, s. v. Mandeville. Harleian MS. (Brit. Mus.) 3589, f. 74-143, contains both the Itinerarius of Mandeville in 50 chapters, and the Travels of Ludolph, as in the above printed edition:—"Itinerarius magistri Johannis de Mandeuelt ad partes Iherosolimitanas et ad ulteriores partes transmarinas qui obiit

Such was the information which Mr. Nicholson had before him when he wrote his Encyclopædia article. In the *Academy* he gives the following confirmatory passage from the fourth part of Johain d' Oultremouse's chronicle taken from a MS. in the library of St. Laurent-lez-Liège, as preserved by Lefort[1]:—"L'an M. CCC. LXXII. mourut à Liège, le 12 Novembre, un homme fort distingué par sa naissance, content de s'y faire connoître sous le nom de Jean de Bourgogne dit à la Barbe. Il s' ouvrit néanmoins au lit de la mort à Jean d'Outremeuse, son compère et institué son exécuteur testamentaire. De vray, il se titra dans le précis de sa dernière volonté messire Jean de Mandeville, chevalier, comte de Monfort en Angletere, et seigneur de l'Isle de Campdi et du Château Pérouse. Ayant cependant eu le malheur de tuer, en son pays, un comte qu'il ne nomme pas, il s'engagea à parcourir les trois parties du monde. Vint à Liège en 1343. Tout sorti qu'il étoit d'une noblesse très-distingueé, il aima de s'y tenir caché. Il étoit, au reste, grand naturaliste, profond philosophe et astrologue, y joint en particulier une connaissanee très-singulière de la physique, se trompant rarement lorsqu'il disoit son sentiment à l'égard d'un malade, s'il en reviendroit ou pas. Mort enfin, on l'enterra aux FF. Guillelmins, au faubourg d' Avroy, comme vous avez vu plus amplement cy dessus."

There is here the statement by a contemporary writer of the identity of John de Burgundia and John de Mandeville. The latter, it is said, is the real, the former an assumed name, and a reason for the change is given. The question arises, is the story true? Mr. Nicholson says No! and in this I agree. He rejects, however, his English origin, but in this I cannot follow him. I had previously come to the conclusion that John de Burgundia was an Englishman, and that he himself was the author of the English version of the treatise de Pestilentia, and the additional information, strengthens the impression—I cannot put it higher. Whatever was his nationality, he was highly popular as a medical authority in England, and more MSS. of his medical writings are to be found in Great Britain than else-

Leodii Anno dm MCCCLXXXII°." The passage in which the meeting with Johannes ad Barbarm is first mentioned is in the MS. c, viii., not c. vii. as in the printed text. This early abridged edition is reprinted Hakluyt's Voyages, vol. II., p. 77-138 (Lond., 1810).

[1] Vol. xxvii., p. 102.

where. He died at Liège in 1371 or 1372.[1] He was resident there, and was practising as a physician at the time of the plague in 1365. According to the Latin abridgment of the Travels, he arrived there after his journeyings in 1355. According to d'Oultremouse, he originally settled there in 1343. He was buried at Liège, and on the tomb erected in that town his epitaph bears that he was born in England. No doubt this was his own story, but it was believed by the people of the place, who must, at any rate, have looked upon him as a foreigner. By his own account he was born at St. Albans.[2] Within half a century of his death Thomas of Walsingham, precentor of the Abbey, enrols him amongst the notables of the town. "Dominus Johannes de Mandevile, miles, pervagator pœne totius orbis, et in multis bellis contra nostrae fidei adversarios lacessitus, sed minime fatigatus, librum composuit gallice de hiis quaecunque videt, hic in villa de Sancto Albano materno utero fusus est."[3] This is probably taken from the Travels, but, even in that uncritical age, a writer such as Walsingham would scarcely have adopted it unless he had some further grounds for believing it. It must have been perfectly well known at St. Albans whether it was true.[4]

Jöcher[5] gives Manduith as a variant of Mandeville, and adds that, for some unexplained circumstance, he was known as ad Barbam, and also Magnovillanus.[6] He says he practised

[1] In Harleian MS. 3589, as will be observed the date is given 1382, but this is doubtless a clerical error for 1372.

[2] Sloane MS. 1464 (15th century) contains (f. 1-161) the French version of the Travels. There is a note, f. 161 b. on another St. Alban in Germany.

[3] Annales Monas. S. Albani, Johannis Amundesham, II., p. 306 (Rolls Series). See also II., p. 331. In a note, p. 296, the authorship of the tract from which the above quotation is taken, is ascribed to Thomas Walsingham. As to Walsingham's era, see Walsingham Hist. Anglicana, II., p. xx. (Rolls Series).

[4] If there is a doubt as to his nationality, perhaps after all we may claim it for Scotland, as in 1296 one John de Mundeville was parson of Moffat in Dumfriesshire (Chalmers' Caledonia, III. p. 182).

[5] Jöcher, Gelehrten Lexicon s. v. Mandeville.

[6] See also Fabricius Bibliotheca Med. et. Inf. Latinitatis, Vol. IV., p. 100 (Patavii, 1754). In the early Latin edition, No. 2 Supra, he is styled Joannes de Monte Villa, and this is repeated in the German translation of 1481.

medicine and wrote

Tabulae astronomicae,
De Chorda recta et umbra,
De doctrina theologica.

He refers as an authority to Leland's Collectanea, who mentions, Tabula Manduith de corde recta et umbra ;[1] and Mandut, bonus astronomus qui tabulas in astronomia composuit et medicina.[2] There are several alchemical MSS. at Oxford by Joannes de Magna Villa ;[3] and Tanner mentions that there was extant at Antwerp, in 1564, a work by Mandeville de re medica.[4] Bale says (cent. 6) that Sir John Mandeuil, after having grounded himself in religion, "applied his studies to the arte of Physicke, a profession worthy a noble wit."

To Mandeville there is ascribed a Lapidarium or treatise on precious stones, Le Lapidaire en Francoys compose par messire Jehan de Mandeuille, cheualier,[5] said to be translated from the Latin original of the author. The Latin text is not known to exist, but it is mentioned in a manuscript work by d'Oultremouse, in a passage quoted by Mr. Nicholson.

Sir John Mandeville, or, as we should now say, John de Burgundia, long enjoyed the title "father of English prose," as the reputed author of the quaint old English version of the Travels, but Mr. Nicholson and others[6] would strip him of the honour on the ground that the translation has been attributed to him in error. But the argument upon which they principally rely, that the current Latin and English texts do not

[1] Leland, Collectanea, ed. Hearne IV., p. 20.

[2] Ib. IV., p. 55. There is a fuller list in Tanner, Bibliotheca, p. 506. See also Catalogue of MSS. in the Library of the University of Cambridge, Vol. III., No. 1572, p. 214.

Ashmolean MSS. 1407, No. 106 (II. f. 51, b) ; 1441, No. 6 (f. 25-28) ; 1479, No. 36.

[4] Tanner, Bibliotheca, f. 106. No mention, however, of such a MS. occurs in Mertens' Bibliotheca Antverpiensis (Anvers, 1843-46, 2 vols. 8vo).

[5] Lyons s.a. Reprinted 12mo, Paris, 1561, under the title Le grand lapidaire, où sont déclarez les noms de pierres orientales avec les vertus et propriétez d'icelles, et les isles et pays ou elles croissent. Again reprinted and edited with notes by Is. del Sotto (8vo, Vienne, 1862).

[6] Encyclopædia Britannica, *ut supra.*

agree, and that there are mistakes of translation in the English version, is not conclusive.

John de Burgundia had a strange desire to publish his writings in many forms. We have the treatise De pestilentia in full and in abridgments, in Latin and in English. May the same thing not have occurred in reference to the travels? They were written in Latin, and translated into English and French, and were also issued in an abridged form. The fashion of the day was to produce varieties not replicas, and is illustrated by the history of the Scotichronicon, of which there is the full text, varying more or less in each MS.; the abridgment of the Book of Cupar, the Carthusian MS. and others; while if Bower had executed a translation it would certainly have differed from all of them.

LITERATURE OF THE PLAGUE OR PESTILENCE.

The literature of the Pestilence[1] is very extensive and occupied a prominent place in the Medical Library a few centuries ago. In the British Museum a large collection of works upon the subject will be found under the Press mark, 1167, d.-f. The great authority in the Middle Ages was Avicenna who treats of the subject in the fourth Canon, Fen 1, Tract 4. (Works, Venet. 1608, fol. ii., p. 67, *et sqq*). One of the most popular treatises was the "Regimen contra pestilentiam," generally ascribed to Canutus or Kanutus, or Knuds as he is styled by Brunn, Bishop of Aarhuus in Denmark, which passed through many editions and has found translators in various languages.[2] There is a tract in Sloane MS., 3124, f. 61-66, which substantially corresponds with this treatise,[3] in which the authorship is ascribed not to Kanutus but to Joannes

[1] There is a history of Epidemic Pestilences by Edward Bascombe. 8vo, London, 1851. See also Fodere, on the Pestilence in the Dictionnaire des Sciences Medicales, LI., p. 81. Catalogue de la Bibliotheque Impériale—Catalogue des Sciences Médicales. II., p. 670. 676, *et sqq*.

[2] For the Bibliography of the Regimen, See Brunn (C. W.) Aarsberetninger, p. 82, *et sqq*. (Copenhagen, 1866) : Graesse, Trésor de livres rares. Supplement, s.v., Canutus. Hain, Repertorium, Bibliographicum. No. 9752, *et sqq*.

[3] In the same MS., f. 66-70, there is yet another "Tractatus de regimine contra Impedimiarum et Pestilentiarum mortalitatem," which in the main corresponds with the preceding.

Jacobi of Montpellier,[1] Master of Arts, who was Chancellor of the Medical Faculty in that University and the author of several Medical Treatises.[2] But whoever the author was he appears to have been resident at Montpellier. In the manuscripts bearing the name of the Bishop of Aarhuus, the writer remarks :—"In Monte autem Pessulano communitatem non potui quia transiui de domo ad domum curando infirmos causa paupertatis mee." This passage is omitted in the Sloane MS., although the title connects it with the place. [3]

There is an early Lyons print, "Regime contre la pestillance fait et composé de la cité de Balle en Allemaigne," [4] which is much the same as the Regimen of Kanutus.

In an English version of the Regimen (Sloane MS., 404, f. 282-293), the colophon ascribes the authorship to "the Lorde Kanutte, Bysshope of Arusiensis cite in ye kyngdome of Dacia the which was very experte and graduate in the science physical."

The Regimen itself has been often printed, 1470, 1485,[5] in 4to, and subsequent dates. An English translation was published by W. Machlinia,—"A passing gode lityll boke necessary and behovefull agenst the pestilence." [6]

In Add. MS. 27,582, British Museum, there is, f. 70-82, a Treatise on "Venymes feuer of pestilens," by Thomas Forrestier, a Norman physician resident in England, which is dedicated to Henry VII. It is referred to in a larger treatise on the

[1] There is a manuscript in the Magliabecchi Library, Florence, (MS. Class, xv., 7, 192, paper, 15th cent.) which seems to be a transcript of the same work. The author f. 4[b] refers to himself as, "Jo. de Ja."

[2] See Catalogus Cod. MSS. Bibl. Reg. (Paris, 1744). Part III. Tom. IV. No. 6957, 6988. (Secretarius practicæ medicinæ ; Tractatus de Pestilentia). He is referred to in c. 6 of Insigne Opus de Epidimia compositum a. . . . . Jacobo Toldo, ... 4to, 1490, [Florence].

[3] See also Sloane MS. 3124, No. 14, Tractatus de regimine et preservatione pestilentiæ, ascribed to Johannes Jacobi [in Monte Pessulano].

[4] See Graesse. Tresor, *s. v.* Regimen, Catalogue des MSS. Français, Vol. I., No. 1325 (41,1868).

[5] See Hain, No. 9752. There are in the Grenville Library (British Museum) two editions, both catalogued as Antwerp, 1485. In both, the authorship is ascribed to Kanutus [or Canutus] bishop of Arusia [Aarhuus].

[6] Some of the editions of the English version are given in Lowndes *s.v.*, Pestilence. British Museum Catalogue, *s.v.*, Canutus.

same subject which was published at Rouen in 1490, and which was also translated into French, and published at the same place in 1495.[1]

Benedict of Nursia was the author of a treatise[2] not unlike that of John de Burgundia, and this has been repeatedly printed,[3] and has likewise been translated into English. "A compendius trete of the excellent and worshypfule master of physyc aboue halle otherus prince of his age Master Benedicte of Nursia, phisicion and senator of the Duke of Anguerie."[4]

Benedicit was likewise the author of a Regimen Sanitatis, bearing the title Libellus de conservatione sanitatis. Of this there is a copy in the Cambridge University Library.[5]

Valastus de Tarenta wrote a tract de Epidemia et Peste, which was printed as early as 1475,[6] and often subsequently, and has also been translated into French.[7]

Petrus Maynardus was the author of a treatise De Preservatione Hominum a Pestiphero Morbo, which was printed about 1495. There is a Tractatus de Pestilentia by Jacobus Salicetus *dictus* Mechinger, printed in 1501.

In the Magliabecchi Library, Florence, there are several MS. works on the subject:[8] and amongst the MSS. in the British Museum there are a considerable number besides those already mentioned.[9]

[1] Graesse, ut supra, *s.v.*, Forrestier.

[2] It is quoted by John Vochs, De Pestilentia, c. 1. 12. (4to Magdeburg, 1507).

[3] See De Bure, Catalogue des Livres de la Bibliotheque de feu M. le duc de la Valliere. Ire Part., Vol. I., No. 1715, (Paris, 1783).

[4] Sloane MS., 404, No. 2, f. 243b-282. It belonged to John Weston in 1574, and before this to Gabrial Gostwyk.

[5] Catalogue III., p. 84. It is there said that it has not been printed. This is a mistake. There is a printed copy in the British Museum, of date 1477, bound up along with Tadeus de Florentia de Regimine Sanitatis. Tadeus' work was translated into Italian, 8vo. Imola, 1852. The MS. used does not seem to be so complete as that of the printed Latin text. This work corresponds very much with Aristotle's Letter to Alexander above (p. 12) mentioned.

[6] Hain, No. 15244, *et sqq.*

[7] Catalogue des MSS. Français, I., No. 630 (4to, 1868).

[8] MS. Class xv., 7. 192. Class xv., 9. 185.
See Sloane MSS., 783 b, No. 13; 775, No. 3; 135, No. 13; 213, No. 24;

St. Sebastian was originally the guardian against the plague, [1] and in Sloane MS., 775, f. 51[b], is Oratio ad S. Sebastianum contra pestem. Paul the Deacon mentions that the plague was on one occasion depopulating certain parts of Italy, when it was revealed to a certain person that it would not stay until an altar was erected to St. Sebastian in the Church of St. Peter ad Vincula. This was done, and the plague abated. [2] In the Vale of Leven, in the parish of Cardross, Dumbartonshire, there is a place called St. Sebastian, which may commemorate a visitation of the plague. There was an altar to St. Sebastian in the Cathedral of Brechin.

At a later date St. Roche was accepted as the patron saint of those who were stricken of the plague.

> Sum to St. Roche, with diligence
> To saif thame, from the pestilence.[3]

There was a chapel dedicated to St. Roche on the Boroughmuir of Edinburgh, another just outside of Dundee, a third at Paisley, a fourth at or near the bridge of Stirling, and a fifth a little beyond the Stablegreen Port of Glasgow upon the burgh common,[4] the burying ground of which was used so late as the middle of the seventeenth century for the interment of those who died of the pestilence.

St. Roche, Roq or Roque (Lat. Sanctus Rochus, It. San Rocco), was the son of a gentleman of Languedoc, and was born *circa* 1295, died *circa* 1327, and was buried in the church of Montpellier. His cultus commenced towards the beginning of the fifteenth century, and extended itself in Spain, France, Switzerland and Lombardy, Schleswig and Belgium, particularly

475, No. 6; 59, No. 10; 75, No. 10; Additional MSS., 14, 251, f. 212; 27, 329, f. 236; 30, 935, No. 18; Arundel MS., No. 88; Egerton MSS., 1624; 1650; Royal MS., 13, C. XII.

[1] Acta Sanctorum, Jan., II. p. 256.

[2] Ib., p. 260.

[3] Sir David Lyndsay, The Monarchie.

[4] The name is still preserved as St. Rollox. The great chemical works of Charles Tennant & Company are built upon the Limehouse Bog, immediately to the north of the church-yard and chapel of St. Roche or St. Rook.

in Antwerp and Mechlin, and was increased on the publication of his Life by Francesco Diedo. The preface to that work is dated May 1477, in which year there was a severe visitation of the pestilence throughout Italy. In 1472 the relics of the Saint were carried from Montpellier to Arles, and presented to the Maturins, or Trinitarian monks, for the redemption of captives, and it is from this place that the principal distribution of the relics is recorded.

The observance of his fête was insensibly introduced into various churches, not however by any synodal statute or ordinance of the prelates, but merely by the devotion of particular persons who sought his intercession against the plague.

APPENDIX.

I.

De Pestilentia.

Isiderus libro quinto himologiarum de medicina.

Royal MS. Brit. Mus., 13 E. x., f. 24 *b.*

Pestilencia est contagium quod dum unum apprehendit celeriter ad plures transit. Gignitur enim ex corrupto aere et in visceribus penetrando innititur. Hoc si plerumque per aereas potestates fiat, tamen sine arbitrio omnipotentis Dei non fit. Dicta est autem pestilencia quasi perustilencia quia uehit incendium depascit ut in tanto descendit corpore pestis. Ideo contagium a contigendo, quia quem tetigerit polluit. Ipsa et inguina ab inguinum percussione dicta. Eadem et lues a luo et luctu vocata que tanto acuta est ut non habet spacium temporis quo aut uita aut mors speretur : sed repentinus langor sit cum morte uenit.

Ar[l] libro de problematibus que sunt circa medicinalia ubi monet septimum problema de effectu cuiusdam morbi puta pestilencialis.

Vocatur autem morbus pestilencialis ille qui ex aeris epidimia et infectione causatur. Vnde *Galenus* Pestilenciam dicit esse infectionem aeris corruptiuam corporis animalium. Causatur autem hec pestilencia ex multis. Aliquando ex aliqua nociua constellacione seu stellarum coniunccione, vt puta, si Mars, Sol, et Saturnus coniungantur, sic quod uirtus Saturni debilitetur et uirtus Martis fortificetur. Causatur eciam aliquando ex multitudine cadauerum euaporancium in aere et aerem corrumpencium. Causatur eciam aliquando ex animalibus nociuis aerem anelitu infecientibus. Vnde *Albertus* recitat quod in cacumine duorum moncium erant conditi duo serpentes sibi e contrario anelitum uenenosum mittentes in tantum quod via in medio moncium fiebat infecta et homines transeuntes

inficieba[n]t. Cuius causam volens scire, *Albertus* speculum de calibe construxit in turri oppositum illis montibus et rem gestam in speculo percepit. Vidit namque militem inter montes euntem statim ex aeris infeccione suffocari, et ipse quosdam liniens ut uenenum non timerent, iussit serpentes interfici, et post pauca cessauit pestilencia. Causatur autem pestilencia quandoque aliter, scilicet, ex nouis edificiis in altum videlicet constructis, in quibus ponuntur lapides de nouo extracti de mineris, quibus admiscetur aliquis humor sulfureus qui exalens et non potens exire libere pre altitudine edificij concluditur, et aerem inficiens inhabitantes inficit homines ; et ex tali causa nuper mortui sunt Parisiis decem iuvenes in vna habitacione habitantes.

Hec dicta sunt de pestilencia et causis eius.

De hac pestilencia uel egritudine pestilenciali monet Philosophus ut dictum est septem problemata inquirens propter quod inter omnes egritudines sola egritudo pestilencialis replet et inficit approximantes illis qui curantur ab illa infirmitate, unde et huinsmodi morbus contagiosus dicitur. Soluens autem hoc problema et effectus suppositi causam assignans dicit quod hoc ideo est quia hec sola de numero egritudinum communis est omnibus in aere infecto habitantibus, propter quod, ut dit, affert pestilenciam se habentes et habiles preextiterunt se habentes et habiles ad suscepcionem morbi et confert ad faciliter suscipiendam egritudinem approximantem ad eos qui curati sunt ab illo morbo et precipue uerum est si nondum perfecte curantur. Et eis enim taliter dispostis exit humor adustus simul cum aere corrupto subingrediens et inficiens corpora vicina et hoc est quod subdit Phlosophus.

Exemplificat ad propositum.

Simile est de uirtute naturali et materia morbi ad custodem ciuitatis et aduersariū eius. Sicut euim custos ciuitatis si forcior sit, penitus exterminat hostem. Si autem hostis forcior sit, exterminat custodem. Si autem hostis omnino non vincat nec vincatur, expellit eum tantum custos ad extremas partes ciuitatis et regni. Sic si natura forcior sit materia morbi, ex-

terminat eam ; si autem omnino debilior, exterminatur per eam. Si autem omnino non vincat nec vincatur, expellit saltem materiam ad partes exteriores; et materia ibi latitans et aucta, nisi omnino expellatur, recolligit uires, et aliquando et aliquando[1] sic partes notabiles, scilicet, cor, inficit, et totum animal corrumpit.

Incipit tractatus contra pestilenciam. [2]

Nota bene pro peste [3]

Hic incipit notabilis tractatus editus per bonum phisicum Johannem de Burdeus de medicina contra pestilenciam. Et diuiditur in quatuor partes. Prima pars tractat qualiter tempore pestilencie homo, ne cadat in ipsam infirmitatem, se debet custodire. Secundum capitulum narrat qualiter ista infirmitas prouenit. Tercium capitulum docet medicinam contra istam infirmitatem. Et quartum capitulum informat modum per quem debet homo in illa infirmitate salubriter se seruare.

Defectus boni regiminis est occasio huiusmodi infirmitatis.

In prima parte dicit predictus clericus, quod propter defectum boni regiminis et diete in cibis et potibus homines sepius incidunt in istam infirmitatem. Igitur quando ista pestilencia regnat in patria necesse est homini volenti ipsum custodire ab illa infirmitate, quod custodiat se ab omni nimietate et excessu ciborum et potuum ; nec vtatur balneis, nec nimium sudet, quia tunc aperti sunt pori corporis, per quos aer intrat venenosus, qui debilitat et destruit vitales spiritus corporales. Et maxime frequentacio luxurie, quia illa naturam et poros patefacit, ita quod nequaquam aer intrare possit humanos spiritus intoxicando. Item vtatur parce illo tempore fructibus, et de illis comedat paruum uel nichil. Item non comedat allea uel aliqua sibi similia que prouocant hominem ad innaturalem calorem. Item nec paciatur illo tempore multum calorem, et si magnaliter sitiet, potet mensurabiliter, ad sedandum illum

[1] Sic.

[2] This is the smaller treatise of John de Burdeus de Pestilentia.

[3] A later note.

calorem siue sitim, et melior potus esset frigida aqua mixta cum aceto uel tisana, quia talis potus est valde bonus, et principaliter illis qui sunt colerice compleccionis, quoniam illi sunt calidi et sicci, et communiter in corpore calidi.

Hic narrat qualiter ista infirmitas generatur.

In homine sunt tres principales partes siue membra videlicet cor hepar[1] et cerebrum et quodlibet istorum suum habet emundatorium siue locum purgatiuum in quo possit foris mittere suas superfluitates se purgando. Cor habet suum emundatorium sub brachijs in concauitatibus assellarum. Et locus purgatiuus epatis est inter crura et corpus in crurium concauitatibus. Et locus purgatiuus cerebri est auribus uel gutture constitutus. Tunc si eueniat ista infirmitas quando pori sunt aperti ob aliquom causam supradictam Aer uenenosus intrat et statim humanum sanguinem conmiscet et sic decurrit ad cor quod est principium et radix vite et humanam naturam taliter destruit et occidit. Sed quia cor naturaliter aufugit ea que sibi contrariantur ponit uenenum ad suum locum purgatiuum. Sed quia ille locus est taliter opilatus, quod exire non possit procedit ad partem principaliorem ipsi cordi annexam que est epar ut ipsam destrueret, et modo consimili expellit venenum ad suum locum mundatiuum. Et quia ille similiter est sic conclusus quod exire non possit transfert se ad terciam partem principalem. videlicet ad cerebrum, quod deponit ipsum ad suum locum, qui non dum exire potest, et sic longo tempore est in motu, priusquam quiescit in alio loco per spacium duodecim horarum et ultra. Et sic ad ultimum infra viginti quatuor horas, si non exierit per fleobothomiam affigit se in alico[2] locorum predictorum et deicit hominem in febrem acutam, et causat ulcus in aliqua parte predictorum locorum purgatiuorum uel prope secus illas.

Hic docet de cura istius infirmitatis et quando potest bene caueri eum sanguinis diminucione.

Si quis sentit aliquam stimulacionem uel sanguinis tremula-

[1] "Liver" is inserted in a later hand. [2] Sic.

cionem, signum est quod ista infirmitas appropinquat. propterea debet cito fleobothomari; si fieri possit infra primam horam uel infra sextam Et si non tunc possit fieri, non comedat nec bibat donec fiat nec tardat supra duodecimam horam, quia pro toto illo tempore materia est in motu propter causas antedictas. Et certissime sanguinis minucio de venis quas narrabo illam auferet, si fiet in tempore prenotato. Sed si xxiiij^{or} hore sunt transacte materia statim connitur et induratur nec exire uult de vena licet sit percussa tamen si fleobothometur non est dampnum, sed quod possit succurrere non firmum. Si materia sit collecta in concauitatibus brachiorum, venit de corde; et tunc fiet fleobothomia de uena cordis que dicitur cordiaca et de eodem latere in quo est infirmitas, vel aliter duo fient pericula. Primum est quod si fiat diminucio boni sanguinis de alio latere, corrupto latere non mundato nullum venenum extrahetur de vena sed malus sanguis remanebit. Et corpus carencia bonis[1] sanguinis debilitatur, cuius gracia roboratur. Secundum periculum est maius, quia tunc sanguis veneno infectus ibit trans cor ipsum inficiendo, et cicius hominem ad suum interitum festinabit. Si infirmitas sit inter crus et corpus est de epate, et tunc si materia apparuerit superiore latere secus uerenda fiat fleobothomia de pede eiusdem lateris de vena que est sita inter magnum articulum et secundum articulum sibi adiunctum, quia si vlcus ibi sit et minuas sanguinem in brachio materia retrahit ad principales partes, scilicet cor uel epar et dampnabit. Item si materia sit lateri magis extrinseca et distanciora membris privatis fiat fleobothomia de vena inter cauillam pedis et calcem, uel de vena eque sub cauilla que nominatur sochena, vel aliter ventiletur super crux iuxta ulcus cum pixide uel cum cornu.

Item si materia apparuerit in loco mundatorio ceribri[2] venit de cerebro; tunc fiat fleobothomia de vena capitali in brachio que vena dicitur cephalica que iacet prope supra venam cordis que dicitur cordiaca in plica brachij, uel fiat fleobothomia de vena que est super manum inter pollicem et indicem, vel alias inter humeros cum cornibus uel pixidibns ventiletur.

[1] Sic. [2] Sic.

Hic informat modum per quem debet homo se regere in illa infirmitate.

Cruore extracto et membro principaliori sic purgato, cor cum frigido electuario debet confortari ad ipsius grandem calorem temperandum. Deinde bonum esset habere aquam mixtam cum hijs herbis, scilicet. diptanno pimpirnella, tormentina et scabiosa quia ista est bona medicina in ista infirmitate. Item bene se debet custodire se a calore et quamdin est in illa infirmitate debet mensurabiliter dietari, quia semper febris acuta est cum illa. Et dummodo homo est in ista febre non debet comedere carnes preter paruos pullos gallinarum coctos in aqua clara, et pisces aque dulcis uel alios minutos pisces tostos debet comedere cum aceto. Item bonum est tunc comedere pulmentum de amigdolis et potare tisanam, uel in calore tenuam seruiciam. Item si infirmus multum cupit potare vinum da sibi acetum mixtum cum aqua. Et si possis acquirere vinum de Rina, quia illud preualet vinum rubeum. Item vtatur potu omni illo tempore temperate. Item bonum est uti puluere confecto de herbis sepradictis uel de earum aliquibus que melius poterunt inueniri. Item vtatur duobus specierum generibus videlicet, bolo armenico bolis aruillo et terra sigillata. Item iste due species habent eandem uirtutem herbarum prescriptarum. Item species per se trite et potate cum vino et seruicia eiciunt venenum ab eodem loco ubi suum habebat introitum. Item secundum Isiderum bonum est vti butiro quia butirum commestum et bibitum preseruat hominem ne moriatur veneno. Obturat enim meatus corporis et impedit aduentum ueneni ad cor. Item habet uirtutem molliendi et maturandi apostemata et educendi putredinem per sputum et vomitum. Propterea si quis timet de illa infirmitate custodiat se ab illis que specificantur in primo capitulo. Et si quis est in illa faciet in tempore sicut secundum docet capitulum. Et regat secundum documentum istius tractatus. Et credat certissime quod mediante gracia diuina saluus erit quia si se seruauerit modo supradicto febrem acutam vel pestilenciam vlterius non timebit pro ista materia vide vij libro capitulo ix°.

II.

ANE TRETYSE AGAYNE THE PESTILENS.

[Ex Registro Cœnobii Kalchoensis MS. Adv. Bibl.]

Her begynnys a nobyl tretyse made of a gud phisician, John of Burdouse, for medecine agayne the pestilens iwyll, and it is departyt in iiij parts. The first tellis how a man sal kepe hym in tyme of pestilens, that he fall nocht into the iwyll ; the second chapeter tell how this sekenis comys ; the iij chapeter tell medecine agayne this jewyll ; the ferde tellys how he sall be kepyt.

The clerk says in fyrst chapeter that for defaut of gud rewlynd and dyetyng in mete and drynk men fallys off in seknes ; tharfor qwhen the pestilens reynes in the contrey, men that will be kepit fra the iwyll hym nedys to kep hym fra al outrage and excess in mete and drink, na oyse na bathys, na swete nocht mykyll, for all is opyn the porys of the body, and maks the venomouse ayr to anter, and destroys the lyfly sprets and infeblys the body, and sowerandly hawntyng of lychery, for that both infeblys the kynde and opynnys the pors, that wekyt aya may enter and invenomouse the sprets of the man.

Als oys lytyll that tym froyt, and et lytell or nocht of salmonys, garlek, or ony slyk mets that bryngs a man to unkyndlyk; Also sofer nocht gretly thryst that tym, and gyf thu thrysts gretly, drynk bot mesurabyll to slokyn the thryst and the hete, and a best drink war colde water mengyt with venegyr de tysene for that maner drynk is rycht gud, namly to them that ar coleric of complexion for thai are hate and dry and commonly lene of body.

The secunde chapter tellis how this seknes cummys and qwhat is the cause thereof. In man ar iij principal parts and members, the hart, the lever, and the harnys, and ilk ane of thir has his clengyng plas quhar he may out his superfluites and clengs him. The hart has his clenging plas under the armys, that is in in the hol of the oxster ; the clenging plas of the levir is betuix the the and the body in the holis ; but the clenging plas of the harnys are under the eis or under the throte. Than this ewill comyss thus, qwen the porrys ar opyn for swm cause

befor sayd, the air venoims enteyrs and alson menges the mannys blude, and sa rynnis to the hart that is gude and ruth of lyf, and distroyes the kynd of man and slayis him ; the hart fleis kindly the tyngs that is aganys it, and puts the venome to his clinging plas, and for that plas is stoppit that it may not out, it passes to the principale party nest, that is the levir, for to destroy it, and on the samyn wyse put it till his clenging plas, and for that alsua is sparyt it may not out, bot passis to iij principal party, that is the harnys, and he puts it till his clenging plas, and yhit it may not out there, and thus a lang tyme it is mowand or it rest in any plas xii ours or mar, and than at the last within xxiiij houris, gif it be not passand out with bledyng, it festyngs in some plas, and casts a man into the agu, and maks a byl or a bolg in some part of the iij clenging plasis befor said, or else ner thaim.

The thryd chapter tellys help again this iwil and qwhen it may be wel helpit with latyng of blude. Qwa felys any preking of blude or flecrying, it is taknyng toward the seknes, therefor thai suld bled son, gif it may be in the first our or within vj ours efter, or gif it may not be zhit, than drink not, no et not ; or it be, and tary not ovir the twell ours, for all that tyme the meter is mowand for cause befor sayd, and certainly bledyng betymis of the vanys that I sall tell, sal haf it away ; bot if ye pass xxiiij ours, the mater is gaderyt and hardnyd, and will not out of the vayn gif it be strykyn. Nevir the les if a man bled, it dois no harme, bot it is not sekyr that it may help. If the mater be gaderit under othyr the armehole it cumneys of the hart, and than bled of the hart weyn that is called the cordyak, and on the samyn side that the iwill is in, or else is there ij harmys ; ane is gif ye blede on the tother syde the gude blood it clengs the syde not corrumpyt, na venome sal be drawin out out of the vayne, iwil sal dwel fast, and the body is the fouylar for fault of gud blud that wald haf the kind ; the second harme is mar, for than the blud that is envenamit sall pass outerward the yhart and venoume it, and hast a man to his endyng.

Gif the seknes be betwex the the and the body, it is of the levir, and than gif the water aper in the ourinar syde besyde prive tyngs, blede of the fute on the samyn side, that is of wayn betwex the the meltha and the tother than nest it ; for gif the

byll be ther and ye blede of the arme, the mater will draw up up agayn to the principal party of the hart or of the liver, and do harme. Als if the mater be mar outward to the syde and ferrer fra the prive tings, bled of the vayn betwex ankleth and the hole, or on the vayn that is ewin under the ankleth that is called the sophene, or ell be the ventosyd on the the with a boist or a horne besyde the byle ; and gif the mater aper in the clenging plas of the hede fra the harnys, blede of the hede vayn of the samyn arme that is called Cephalica, that lyes nest abowin the hart vayn that is called the Cordyak in the bouat of the arme, or ell bled of vayn that is abofe the hand between the thom and the next fynger, or ell be ventosyt betwex the schulder with boystis.

Fra the blud be drawin out and the principal members thus cleyngit, the hart suld be comfurdyd be cauld electuary to tempyr the gret hete therof ; syn it war gud to haf water stillit of thir iiij herbys, that is, to wit, Dytane, Pynpnole, turmetyn and scabius, and this is gud medicyne in this seknes ; and als he suld kepe hym wele fra hete, for qwen a man is in this seknes he suld be dyattyd mesurably, for the fever ever mar is with the seknes, and qwil a man is in the fevir agu he suld et na flesch bot lytyl chekynis sodyn in clare water, or ell fresch fysch, or other small fysch fresch rostyd, to ete with vineger.

Als than it is gude to ete potag of almunds and drink tysan, or in the hete, smal ale and thyn ; and gif the sekman covet gretly to drynk vyn, gif therfor venager mengyd wyt mekyl water, bot gif ye may get gwyt wyn of the Reyn, it is better than rede wyne. Oyse mesurably tham all drynks. Alsua it is gude to oyse a powder, that is sud agayn al venom, that is made of thir herbys, or of sum of thaim that best be gottyn, *scil.*, Lytan, pynpnole, turmentyn, and schavyose, and ij maner of spyces, *scil.*, bolwarnil and terra sygillata ; thir twa spyces has the self vertu of thir herbys before wrytyn : thir spyciry brayde be thaim self, and drunkyn wyt wyn or ale, casts out vename fra the samyn place quhan it had entre gif a man be venomed, therefor qwa so dreds him of this seknes, kept him fra the tyngs that ar specyfyde in te first chapter.

And qua so therein kept him betyme as the tother chapter thechis, and rowllis him efter the thecching of this trethis, throu

sekyyrly, that he sal be hale throu the grace of God ; gif he will kep him in the manner beforsayd, he sal not dred no pestilens of byle na of agu.

Explicit quidam nobilis tractatus contra pestilenciam, et contra universa febrium genera.

AMEN.

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